

Morocco

I. Its Tangle of Races & Their Ways of Life

By A. MacCallum Scott

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MOROCCO is the Wild West of the East. Here is the extreme western limit that was reached by Asia in its eternal conflict with Europe. It was from Morocco that the Arabs invaded Spain, and it was to Morocco that the Moors were driven back again centuries later.

El Maghrib El Aksa, they called it, the Farthest West, the Land of the Setting Sun, the End of the World, beyond which stretched the impassable ocean. It took a long arm to reach from Damascus to Tangier, and there was always about Morocco, even in the days when Arab power was at its height, something fierce and untamed. It was a land of pioneers and mountaineers.

The Arabs to-day have a proverb which illustrates admirably the varying characteristics of the North African peoples. "The Tunisians," they say, "are women, the Algerians are gentlemen, and the Moroccans are warriors."

Here the pirate kingdoms of the Barbary coast survived almost to our own day. Here, after piracy was suppressed, was still the land for adventurers and broken men. Here the political conditions which

prevailed in Europe in the Dark Ages survived. Picturesque chiefs lived by war. The blood-feud flourished in the absence of any effective central administration of the law. Here modern soldiers of fortune might still sell their swords to rival claimants for an Oriental crown. Here was a refuge for desperate men and bold spirits—whence there was no extradition; but where a man needed a strong arm and a ready wit to keep his head upon his shoulders.

Steadily within the past hundred years Europe has been encroaching upon the ancient strongholds of Asia in Africa. Morocco was the last to fall. For generations the Sultans of Morocco have preserved their precarious

independence, like the Turk in Constantinople, by playing off the jealousies of one European Power against another. The ostensible cause of the Great War was the assassination of an Austrian Grand Duke by a Serbian, but Morocco had a much more powerful influence on the international situation which made that war possible. The Algeiras Conference in 1906 and the Agadir incident in 1912 were the shadows cast by coming events.



WHEN THE WARRIOR SMILES

Years of internal strife, of contesting rulers and tribal conflict have made war an ordinary occupation in Morocco. A debonair manner, well accords with the soldier's trade

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MOOR AND ENGLISHMAN FORGATHER AT POST-PRANDIAL EASE

Cross-legged upon the divan sit these Moroccan gentlemen with their English guest, and the contrast between the two widely differing styles of dress serves to heighten the difference in racial appearance, though this is not so great that either would look too incongruous in the garments of the other. The scent-sprinklers on the left are used for perfuming the clothes when the meal is done

Photo, C. D. Elphick

The end of Moroccan independence came in 1912 when the Sultan, by treaty, formally accepted a French Protectorate. A Spanish zone, however, was reserved along the Mediterranean coast.

The Great War proved a serious interruption to French plans for developing Morocco on the same model that had already been adopted with conspicuous success in Algeria and Tunisia, and after the war the effort was still handicapped by exhausted resources. Nevertheless, Morocco is now in the grip of new forces such as have been unknown in this country for fifteen centuries. Europe and Asia are locked once more in a silent and bloodless combat for the mastery in this debatable land. Rome triumphed for five centuries and then vanished like a cloud from the Atlas mountains. What fate awaits the French effort to Europeanise Morocco?

The road is the mighty instrument which the Romans adopted to expand and to consolidate their Empire, and France still uses it with Roman thoroughness. None of the great inventions of science — telegraphs,

telephones, wireless, aeroplanes—has succeeded in supplanting the road as the chief agent of Western civilization. For a time it seemed as if the railway—a highly specialised kind of road—had superseded the old common pavement, but the invention of the motor-car has restored the public road—the high road—to its supremacy. A generation ago the development of Morocco would have proceeded by means of railways, and would have been much slower. In a few years, at much less expense, the French have linked up the main towns by a system of excellent roads, and through them Morocco is undergoing an almost miraculous transformation.

The wonderful French roads, like the Roman roads, drive straight ahead, league after league, towards their distant goal. They do not follow the primitive tribal tracks which clung to the river courses or zig-zagged from well to well. The artesian well-sinker can tap water practically where he wishes. These new roads, formed with will and purpose, link up the coast towns of Rabat, Casa Blanca, and Mogador with the inland capitals of

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Fez and Marrakesh, now known as Morocco City, and thence pass on to the road heads on the Algerian frontier, which have been waiting for them for a generation. The great motor coaches of the Transatlantique Company maintain a regular service along them, crowded by Arabs, who, half a dozen years ago would have made the painful journey on a mule. The sheikh who, before the war, played the role of Rob Roy and held up captured Europeans for ransom, has invested his savings in a motor-car, and scorches along at the rate of forty miles an hour. Africa

is on the move along those roads. Morocco is a barbarous rather than a savage country. The Moors have a culture and a civilization and a religious and moral code of their own, but it does not conform to European standards, and, therefore, we call them barbarians, as the Greeks called the Persians in their long struggle with the same alien Asiatic spirit over 2,000 years ago.

This fundamental difference expresses itself most clearly in religion and in the moral code which is associated with religion. Mahomedanism has obtained a hold upon North Africa against which



LETTER-WRITING BY PROXY IN THE COOL OF A COURTYARD

Writing not being a universal accomplishment in Morocco, specialists on the subject have come into being and earn a living writing other people's letters and assisting in business matters. In the case of the poor man, he must go to the scribe; but here the scribe has arrived at the bidding of the master of this pleasant house in the palm trees' welcome shade

Photo, Adrian Brunel

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Christianity seems powerless to make progress. Missionaries who have laboured for thirty years, who have won the confidence of the people and made themselves loved and respected, confess that their record is one of disappointment, and that their few proselytes are generally unsatisfactory. Southwards, among the pagan tribes of the desert, it is Mahomedanism and not Christianity that is the proselytiser.

and precise. There is no speculative element in it, no mysteries like the Sacraments of the Catholic Church or the doctrine of the Trinity, no intricately elaborated theology—just God, and the book that contains His law.

The Koran is very drastic in its provisions against image-worship, apostasy, the drinking of wine, and the eating of certain "unclean" foods, and it demands a rigid observance of the



ABOVE THE WHITE HOUSES AND A DINGY STREET IN MAZAGAN

Portuguese enterprise in the sixteenth century founded this port of Morocco's western coast in about A.D. 1510, and retained it until 1770. Now it is a trade centre and calling place for ships, with great granaries. As in many Moroccan towns some of the back streets are unpleasantly crowded and dirty, where man and beast must pick their way among the garbage littered everywhere

Photo, C. Rider Noble

The whole creed of Mahomedanism is so simple that even the most untutored mind can grasp it. "There is no God but Allah, and Mahomet is his Prophet." That is all, a simple and direct monotheism, with a renunciation of idolatry in all its forms, of imagery, of symbolism, and of priestcraft. Whoever will affirm that formula is already a Mahomedan. The rules of conduct and of statecraft are to be found embodied in a book, the Koran, the divinely-inspired words of the Prophet. All is hard, clear, definite,

forms of prayer, and various ablutionary rites. It recognizes slavery, polygamy, and the seclusion of women, and the facilities which it affords for divorce render the marriage tie very lax. Murder, lust, theft, lying, are offences which are condemned as human frailties, but not as deadly sins. This mild disapproval is reinforced by the lessons of practical experience and by the rough and ready justice of the *cadi* or judge.

The Moors are intensely religious, and, indeed, religion has been a stronger



SHAPELESS AND CLUMSY COVERINGS THAT CLOAK INDIVIDUALITY

If the Mahomedan code, like the conclusions of some philosophers, regarded women as the root of all evil, hardly a heavier penalty could be imposed upon them than to go thus muffled in a hot climate, and to be for ever uncomely to all but their nearest relatives. So long as this treatment persists it is not to be thought that these women should be aught but highly specialised chattels

Photo, Horace W. Nicholls



HOODED RIDERS OF THE MAHOMEDAN "FARTHEST WEST" AND THEIR SHAGGY, HARD-BITTEN MOUNTS

To Mahomedans Morocco is known as El Maghrib el Akssa, the "Farthest West," for it was upon these coasts that the ocean checked the tide of Moslem invasion which no human effort in Africa could stem. Through this land, whose soil is blessed with great fertility, and whose aspect is enhanced with mountain ridges and streams, the natives, were for generations content to follow weary and circuitous routes on mule, ass, horse, or camel, and it is only since French activity descended upon them that roads of any consideration have made travel easy, direct, or desirable.

Photo. by J. J. Dreyer



WHITE DONKEYS WITH THEIR NEGRO BURDENS IN A STREET OF THE MOST EUROPEAN CITY IN MOROCCO
Tangier, through its long though intermittent association with European powers, has become more cosmopolitan and modernised than any other town of the protectorate, from which it stands separate. Roman, Vandal, Byzantine, Portuguese, Spanish, and British have come and been compelled to go, usually by the fierce tribes of the hinterland. The remains of York Castle still survive as a reminder of the English soldiery and the Tangier Regiment, which, having been known familiarly as Kirke's Lambs, became a regiment of the line as the Royal West Surreys

Photo, Horace W. Nicholls

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tie than politics in securing the unity of Morocco under the Sultans. The present Sherifian dynasty, which has accepted the protectorate of France, is directly descended from the Prophet, through Ali, his cousin and son-in-law. In virtue of this hereditary saintship it claimed a spiritual overlordship which recognized no superiority throughout the Mahomedan world. The Sherifs wielded both the spiritual and the temporal power; they were, in fact, both popes and emperors. The Sultan's absolute power was limited, not by any constitution, but by a printed book, the Koran, in which are recorded the words spoken by his ancestor the Prophet thirteen centuries ago, and by the strength of his arm to enforce his decrees. But there was a well-marked difference. While his spiritual

authority was recognized everywhere throughout Morocco, on the rich coastal plains, in the unexplored fastnesses of the Atlas Mountains, and in the remote oases of the Sahara, his temporal power for practical purposes extended only to the coastal plain and to the regions with a varying circumference round the two capitals, Marrakesh and Fez. It is the temporal power which the Sultan has surrendered to France. He still remains at Fez like the Pope at the Vatican.

It is difficult to describe the life of the people of Morocco at the moment of rapid transition. Conditions still exist which in a year or two will have completely disappeared, as the steady progress of French administration establishes the rule of civil law side by side with a standard Mahomedan code in place



REPAIRS WHILE YOU WAIT AT A MARRAKESH COBBLER'S BOOTH

Judging by the disintegrated appearance of his stall business can hardly be in a thriving state with this decrepit mender of worn footgear. He holds one of the heelless shoes for the making of which the city has long been famous. Behind is one of the numerous open spaces filled with rubbish that make the town unsightly and its atmosphere unsavoury

Photo, Adrian Brunel

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of the erratic rule and interpretations of the native chiefs who still occupy the position almost of feudal barons.

The *cadi* is the judge appointed by the Sultan to administer the law in the towns over which he exercises direct authority. The Koran is his text-book, and there is room for infinite variety in his interpretation of this ancient medley of law, custom, and proverbial philosophy. As these men are seldom trained jurists, narrow, literal, and even eccentric interpretations are frequent.

Not many years ago there was at Rabat a *cadi*, for example, who was a simple and sincere but fanatical Mahomedan. As he left the mosque one day after prayers he heard a Jewish boy cursing a recalcitrant mule.

"Do you not know," he exclaimed in anger to this unbeliever, "that all the beasts of burden made obeisance to our Lord, the Prophet Mahomet, on whom be blessing and peace? And you would curse one of these animals!"

So he had him dragged off to prison, and his mother also, who came to intercede for him. The same *cadi* was deeply offended by the importation of English toys—horses, dogs, monkeys, jumping-jacks, etc.—which he considered to be an infringement of the Prophet's prohibition of images and pictures. A Moor who had imported these goods had, unfortunately, to bring an action against the Moor to whom he sold them in order to recover payment.

"These toys are idols!" said the *cadi*, when the case came before him. "It is

as illegal to sell them as it is to buy them. Let both these sons of an abject race remain in prison until they learn not to bring Christian idols here again."

But in spite of such eccentricities, judicial decisions are often inspired by



BY SPECIAL APPOINTMENT TO THE SULTAN

This aged crone is no less a functionary than the keeper of the Sultan's own harem, a position calling for some nicety of judgement, and a knowledge of her master's tastes, and involving not a little risk in case of dissatisfaction

Photo, C. Rider Noble

a shrewd mother-wit which would entitle them to rank with the judgements of Solomon. A beggar finding a bag containing a hundred gold louis claimed the reward of twenty louis, which had been offered for its recovery. The avaricious owner, however, pretended that the bag had contained a hundred and twenty louis, and accused the beggar of stealing twenty. The case came before the governor. "I believe your statement," he said



WATER-PLAY AND SHADOW IN THE SULTAN'S PALACE AT FEZ

Contrasting with the somewhat cramped air of the town, this noble courtyard, high, airy, and cool, is as apart from the life outside the palace walls as the Sultan himself. The exquisite contrivance and decoration of the canopy above the water-trough with its three jets, the mosaic work on floor and walls and the fountain's crystal music recall the atmosphere of the Arabian Nights' Entertainments

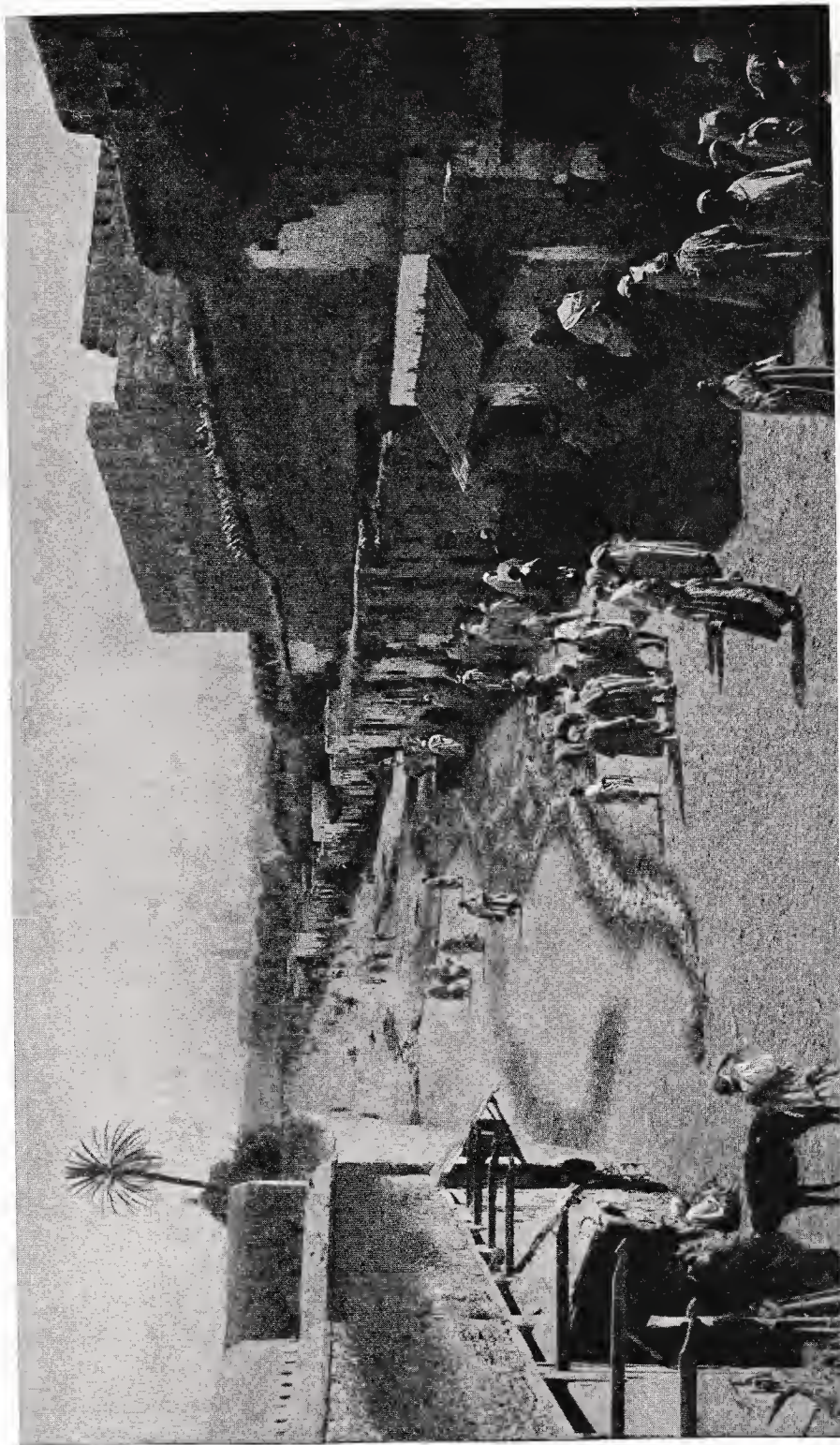
Photo, C. Rider Noble



BEAUTY CONCEALED WITHIN THE STOREYED COURT OF A MOORISH HOUSE

There is intrigue and invitation in these low-arched entrances and disappearing stairway, and an effect of skilfully-placed tiles and twisted pillars that can hardly fail to attract. It is given to comparatively few Europeans to be familiar with one of these delightful dwellings with its many closed doors. Half hidden behind a cloth a Moorish lady, muffled against curiosity, gazes steadily

Photo, J. C. Hyam



WITHIN THE MASSIVE WALLS OF MAZAGAN RAISED BY THE HAND OF THE PORTUGUESE

From the Atlantic, Mazagan port hardly looks Moorish with its walls of hewn stone blocks designed by their ancient builders from Portugal. Yet once inside these formidable ramparts Morocco reasserts herself, as can be seen here, with cramped and crumbling houses built along the line of inner fortification. Though the Moors succeeded in driving the founders from their city and across the ocean to Brazil, where they established New Mazagan, yet Moorish influence has been able to do little for the appearance of the place, which is untidy, while palms and bushes grow where once the sentry paced



TETUAN'S GREETING WHEN THE SULTAN AND HIS SUITE ARRIVE FOR THE FAST OF RAMADAN

Tetuan, a port of Spanish Morocco on the Mediterranean, has wider and less tortuous streets than most Moorish towns. Above is seen the arrival of the Sultan and his sons on the occasion of the fast of Ramadan. This is the sacred month, May 9 to June 9 in the Christian calendar, in which Mahomet received the Koran by revelation from on high; during its observance no eating or self-indulgence whatever may take place between dawn and sunset, and ordinary life proceeds only after nightfall. The lengths to which religious ecstasy carries fanatics on this occasion are illustrated by photographs on page 2909

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to the owner, "that your bag contained a hundred and twenty louis."

"May Allah prolong your life, my lord!" said the grateful litigant.

"But I also believe the word of this poor, honest man. There were only one hundred louis in the bag when he found it, so it cannot be the one which you lost. I will, therefore, retain the bag until the rightful owner turns up, and, meantime, I will give twenty louis out of it to this honest beggar who found it." A multitude of such stories, which might have come from the "Arabian Nights," are told throughout Morocco.

The population of Morocco is a complicated tangle of races, as befits its Wild West character. The main stock, as elsewhere in North Africa, is Berber, but there are many tribes who speak the ancient Berber language who must

have different racial origins. The Rif Berbers occupy the mountains on the Mediterranean coast. The fair hair and blue eyes frequently found among them are attributed to the admixture of Gothic blood due to the Vandal invasion. The Beraber Berbers occupy the central mountainous territory towards Algeria. They are a nomadic, pastoral people, much addicted to raiding after the fashion of Rob Roy. Little is known about them. In the Atlas Mountains south of Marrakesh, and in the desert beyond them, are found the Shilluh Berbers, mostly settled in villages, jealous of their independence, but milder in temperament and industrious, more like the Kabyles of Algeria. These widely-scattered people live under social conditions which partake more of the patriarchal and the clan than of the tribal system.



POTTERY OF MANY SHAPES FOR SALE IN A MOORISH BAZAAR

Though used for many humble household purposes these creations of thumped and fashioned clay, shaped so craftfully upon the potter's wheel, have all an artistry of outline not always associated with corresponding articles of Western use. With the Moors, chaffering adds a zest to the purchase, and there is attraction even for the casual passer to stop and watch the bargain driven

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The Arabs came into Morocco in small numbers as the Norman conquerors came into England, and their racial identity has virtually disappeared as a result of constant inter-marriage with Berbers. They are to be found chiefly on the fertile plains of the north-west. The aristocracy of the most settled part of the country is Arab, the most privileged class being the Sherifs, who claim descent from the Prophet, and to whom the royal family belongs. Their position has been greatly fortified by religion.

The Jews form a very considerable element in the population, and here also religion and language are not a sure test of race. Doubtless, there are some of Phoenician origin. Beyond the Atlas Mountains, on the edge of the desert, are Jewish tribes who are supposed to have reached the country about the beginning of the Christian era, and farther south there are professing Jews who are probably Berbers who had adopted the Jewish faith before the Mahomedan invasion.

On the other hand, there are Mahomedan tribes which had their origin in the forcible conversion of Jews. In the north the Jews are chiefly of Spanish origin, refugees from the persecution of the Inquisition. Most of the trade and commerce of the country is, as might be expected, in the hands of Jews, but in spite of their wealth and ability they have been, up to recent times, a subject race, denied many civil rights. Besides all these there has been a constant



CHARMS THAT THE CROWD MAY NEVER SEE

This is the outdoor costume of the ordinary Moorish lady, so arranged that neither face nor features may attract notice and wake the interest of any other than her husband. In Morocco it is the women who wear the trousers and men the skirts

infiltration of negro and European blood as a result of the slave trade. The Arab slave-traders raided villages as far away as Timbuktu and the Sudan. The corsairs, by piracy at sea and by raids on the coasts of Europe, as far north as the English Channel, kept up the supply of Christian captives.

"Moor" is a term loosely applied to all the inhabitants of Morocco. It originally indicated the Moslem race of



ORIENTAL GRACE AND CULTURE AT HOME IN MOROCCO

The dark-skinned Moors derive their name from the ancient Mauri or Mauretanians. They are cultured and intellectual, and have many excellent qualities in addition to prepossessing faces and sturdy frames. Their women-folk are often very beautiful, the richer classes enhancing their charms by dressing in gaudy silks and brocades, but their life is by no means enviable

Photo, Fred Hardie



POLICEMAN PLENIPOTENTIARY AMONG THE MOROCCAN MASSES

In the market places of Morocco endless throngs of buyers and sellers wend this way and that. Rich and poor are there; Jew, Moor, and Nazarene; women veiled, and those whose withered features require no disguise; the well-to-do merchant; the shabby workman; the down-trodden slave: the wily beggar; and, keenly watching all, the hard-faced, hawk-eyed policeman

Photo, Fred Hardie



BREAD-SELLERS IN THEIR VOLUMINOUS ATTIRE AT TANGIER MARKET PLACE

Among the crowd of men and animals that jostle each other in the not over-clean space where so many things are bought and sold squat the row of muffled bread-sellers, their flat and unsightly loaves stacked in piles about them. A curious custom obtains here in connexion with bread-selling, the women engaged in that calling being all discarded wives; for in Morocco monotony is a sufficient ground for divorce, though the wife in these cases may demand the return of such household goods as she brought with her on her marriage. Beyond this she neither expects nor receives any recompense

Photo, Horace W. Newton

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Spain, a blend of Arab, Berber, and Gothic blood, which flourished with rare brilliancy for a period, and after the Christian reconquest was driven back to Africa. Under the new conditions large numbers of French and Spanish "colonists" are pouring into the country to take up grants of land.

Domestic slavery still prevails in the interior, but it will gradually be exterminated as French influence extends. The slave-trade is one of the oldest and most important branches of commerce in the country. The Koran forbids the enslavement of Mahomedans, so the supply is maintained by raids upon the pagan negro tribes of the south. These raids are carried out with as little compunction as the trapping of animals, but as European influence has extended in Africa during the past century the circle of operations has gradually contracted.

The trade is accompanied by circumstances of barbarous cruelty, but the actual lot of domestic slaves in Morocco is not uncomfortable. They are too valuable a commodity to be allowed to starve like the poor masterless freeman, and even sympathetic missionary observers have expressed the opinion that an immediate wholesale liberation of slaves would be a most injudicious act. Slave auctions were held in the chief towns, and the government drew a considerable revenue in fees. A warranty of soundness had to be given



KING IN THE REALM OF JOKES AND JESTS

Wit, sagacity, subtlety, cunning, discrimination, shrewdness, prudence, humour, each and all have helped to raise him to the proud position—not infrequently a sadly precarious one—of Court Jester to the Sultan of Morocco

Photo, C. Rider Noble

by the vender before a public official. A great English lawyer once affirmed that if it had been as risky to buy a slave in ancient Rome as it was to buy a horse in modern England business would have been impossible. The truth of this aphorism is recognized in Morocco.



MOORISH MINISTER OF WAR IN THE MOROCCAN CABINET

Native officialdom in Morocco comprises a countless array of politicians, diplomats, adventurers, and schemers. The government officials have a happy-go-lucky way of doing their business, and adhere to the slipshod policy that distinguished the Moorish dignitaries of past centuries, and even the best politicians excel in the arts of prevarication and procrastination

Photo, C. Rider Noble



ONE OF THE DEFENCELESS CHATELS OF THE HUMAN MART

Only in the nature of the "goods" does the slave market differ from any other market in Morocco; the slaves being sold by auction and brought out in lots or singly, to be inspected by the buyers. The condition of a woman slave is pitiful in the extreme, and there are very few bright spots in her domestic servitude, which is but a round of cruel adversities

Photo, C. Rider Noble

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Morocco is not a country of large towns. It is an agricultural and pastoral country, though its wealth in this respect is practically undeveloped. Its few industries are domestic in character and consist of primitive handicrafts.



WILES AND WAYS OF THE MOORISH WOMAN

To increase her charm the dark eyes are made more lustrous and almond-shaped by the application of antimony, and hands and feet are stained yellow with henna, for a Mahomedan woman's place in life depends entirely on her personal attractions

There are three classes of towns—the ports, the three capital cities, and several holy cities. Besides these there are a considerable number of small towns and villages, which have grown up round market centres or for the mutual protection of the inhabitants.

It is a natural consequence of the primitive and lawless condition of the country that the towns should be strongly walled. Each town has generally three

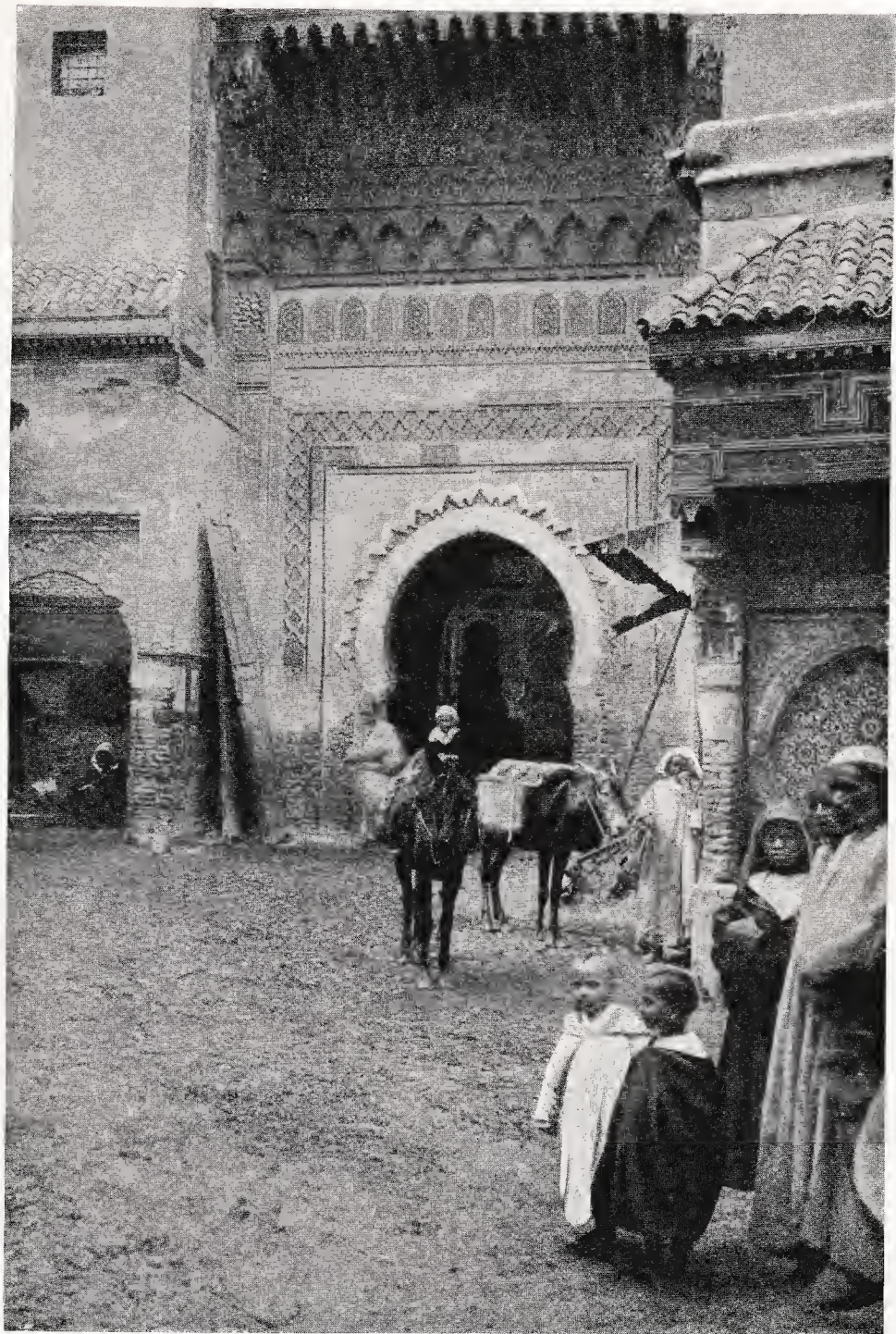
clearly-marked divisions—the Kasba, or fortified portion, which secures the control of the town; the Medina, or Mahomedan quarter; and the Mella, or Jewish quarter. The buildings, the social habits, and the shopping arrangements

resemble those of Algiers and Tunis. The sanitary conditions are appalling to Europeans, but there is generally an abundant water supply, which facilitates drainage and prevents epidemics. The snow-capped Atlas provides an inexhaustible reservoir of water for irrigation or domestic use.

The Moroccan coast is very deficient in good harbours. Tangier, in the Spanish zone, at the entrance to the strait, only two or three hours' sail from Gibraltar, has the best natural advantages, but they have been little developed. Small vessels can lie along the jetty. The other Atlantic ports are Larache, Rabat, Salé, Casa Blanca, Mazagan, Saffi, Mogador, and Agadir. In all of them lighters are required to land passengers and goods, and in certain winds the anchorage is unsafe. French enterprise is directed to providing artificial shelter, and

efforts are being made to create at Casa Blanca a great harbour. Ceuta, Tetuan, and Melilla, on the Mediterranean coast, are in the Spanish zone. In the past, European influence has virtually been confined to the trading settlements in these coast towns.

It is further characteristic of the primitive social and political conditions of Morocco that there should be no fixed capital. The Sultan and his court, like



ARCHED AND GRACEFUL GATEWAY THAT PIERCES THE WALLS OF FEZ

Situated upon each side of a valley, Fez is the northern capital of the protectorate and one of Islam's sacred cities. Though stones and mortar are the chief materials of its construction it has not avoided the decrepit appearance of so many Moroccan towns built of mud, and its streets are dark, narrow, and often of an evil savour. Here is the Karuein Mosque, the largest in Africa

Photo, C. Rider Noble



BEARDED BRETHREN OF WESTERN BARBARY

With their proudly-modelled features and impassive faces, and enveloped in a variety of the hooded jellab, they might well have stepped out of a Biblical scene. Natives of Tangier, they view with undisguised aversion the ever-growing influence of European diplomacy in their town, for beneath their coldness and dignity lurks the ferocity of untamed primitive instincts

Photo, Horace W. Nicholls

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so many of his people, were nomadic. They spent their time mainly in the three towns of Fez, Morocco city, and Mequinez, or Meknes, which became known as the three capitals. As is usual in Mahomedan countries they are all inland, far removed from foreign influences. Morocco is a city of the plains, on the River Tensift, surrounded by luxuriant date-palm groves and gardens, and with the snowy Atlas sparkling in the clear air in the background. In spite of their mean exteriors many of the houses are sumptuous palaces within. Fez is a city of the hills, in the midst of orange, lemon, and fig groves, watered by the abundant stream of the Sebon. It has many beautiful mosques and palaces and gardens, and its university is a famous centre for the study of Mahomedan religion and law. Mequinez, about forty miles west of Fez, still higher among the hills, on a tributary of the Sebon, stands amid olive plantations. It is in a dilapidated and decadent condition, though the Kasba has a magnificent gateway and beautiful mosaic decorations.

Moorish Arts and Crafts

The chief handicrafts of Morocco are leather, brass, and copper work, and the manufacture of native jewelry and decorations, carpets, pottery, and tiles. They have all this characteristic, that the ornamentation is simple and barbaric. The Mahomedan religion, as interpreted in Morocco, forbids not merely the worship of idols and the creation of images of any kind, but also the making of any pictorial representations of men, animals, or things. The consequence is that decorative artists have been driven to exercise their ingenuity in the elaboration of patterns and geometrical designs of the kind which have become known as arabesques. The most beautiful examples of such work are to be found in architecture, in the complicated geometrical scrolls on walls and ceilings, and in the wonderful lattice work of balconies.

Arab script lends itself to decorative treatment, and many of the fantastic patterns are, in reality, texts from the Koran tortured almost out of recognition.

Rabat is famous for its carpets and rugs, made by the women on their domestic looms. The colours are beautifully blended, and the vegetable dyes, on the use of which the town authority jealously insists, practically never fade.

Degraded Rites of Fanatics

Mequinez has for its patron saint Sidi Mohammed Bin Aissa, the founder of the great religious confraternity of the Aissouwa. Another rival confraternity, founded by Sidi Ali bel Hamadsha, has its headquarters at the neighbouring holy city of Zerhun, to which no Jew or Christian is admitted. These two confraternities of fanatics have degraded the rites of their founders until they have become disgusting orgies.

The Aissouwa are snake-charmers, and their gross dances make a powerful appeal to the negroes. They eat raw flesh, tearing it from the living animal, and, when they have worked themselves into an ecstasy, they will chew up scorpions and glass and mutilate themselves with knives.

The Hamadsha are acrobats who perform feats which seem designed to show that their heads cannot be broken open by axes, cannon-balls, or water-jugs smashed on them. In these excesses it is clear that there still lingers in the country a taint of the old paganism which preceded Islam.

Dark Africa's Darkest Region

It is passing strange that this portion of Africa which lies nearest to Europe, within the range of modern guns, should still remain the most unknown. The dark heart of Central Africa has been explored in the two past generations, but the remote valleys of the Atlas and the populous oases of the desert beyond remain Darkest Africa. The swamps and the jungle of the Equator have proved a less formidable barrier than



SWEET SEVENTEEN IN THE LAND OF THE MOORS

Among the higher class Moorish families the women are kept in the strictest seclusion. Ofttimes they are immured in houses which are windowless, their only promenade being the flat roof, where they may sit and talk at ease, safe from male intrusion. When permitted outside the door they are so heavily veiled as to be entirely unrecognizable, with sometimes only one eye left exposed



MEDITATING THE MISFORTUNES OF SERFDOM

Clad in the coarse shirt and drawers of the slave, with a string round his shaven pate, he stands, a disconsolate figure, against the time-worn fountain, on which a few specimens of native pottery are displayed, while a brass kettle of indisputable European mould is seen at one side. His care-worn face tells a pathetic tale only too familiar in the land of the Moors

Photo, C. Rider Noble

MOROCCO & THE MOORS

the curtain of Mahomedan exclusiveness. France is now raising that curtain as she has raised it in Algiers and in Tunis. The treasures of the natural wealth of the country are being unlocked. It is believed that the mineral resources are



IN STRAITENED CIRCUMSTANCES

The woebegone expression is but transitory, for an extraordinary vitality and a keen sense of humour carry this bearded Moor through life, happy though a pauper

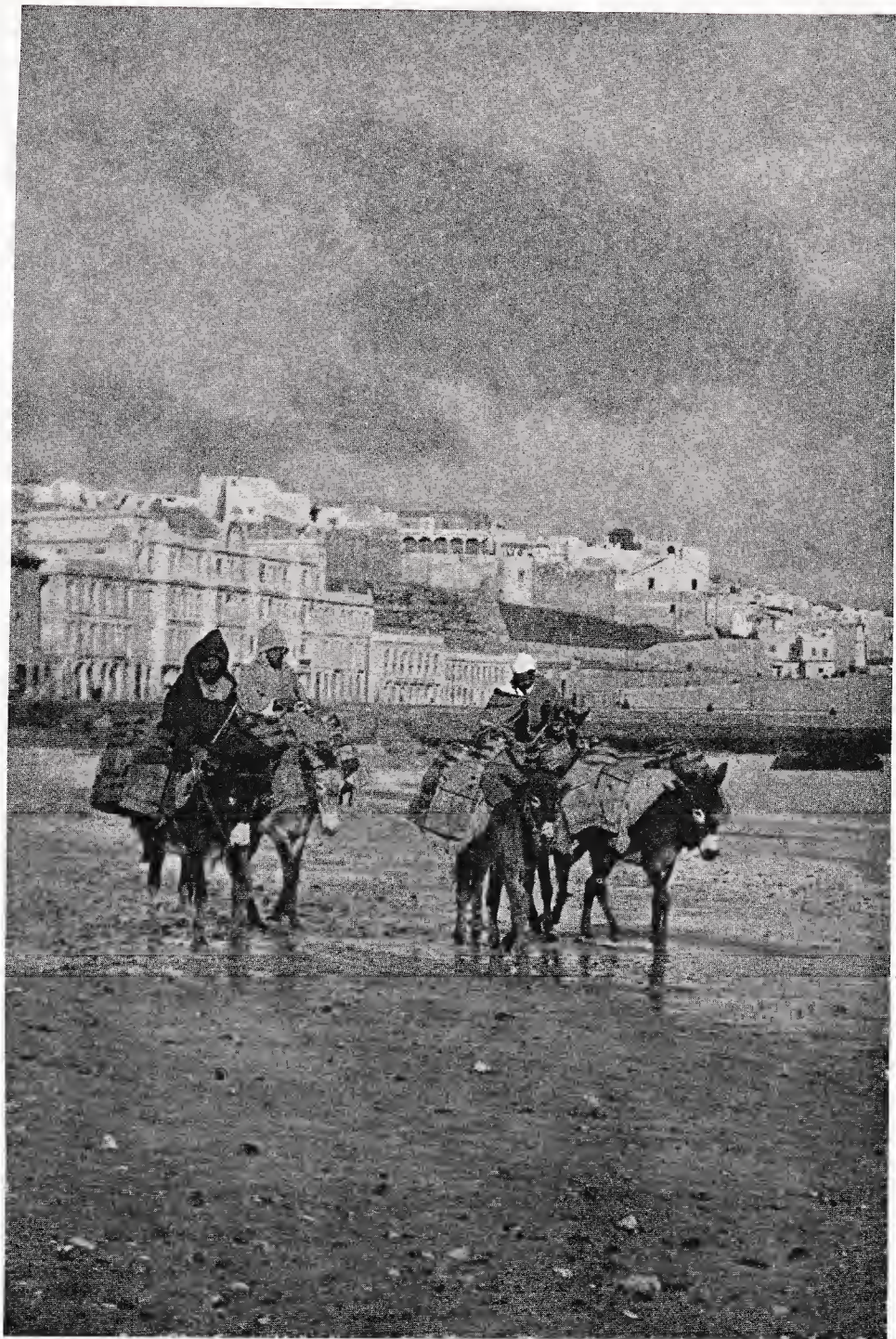
considerable, but the chief and inexhaustible resources are to be found in the fertility of the soil. Morocco is unusually well watered among North African countries. The great plain that extends inland from the Atlantic coast produces rich harvests of wheat and other cereals. Farther inland the steppes and plateaus afford abundant pasturage for flocks and herds. The orchards and gardens which surround the towns show what can be done in fruit-growing. With irrigation, grapes, figs, oranges, lemons, pomegranates, peaches, apricots, almonds, and olives can be grown almost anywhere, and in the south the date-palm provides one

of the staple articles of food. There are large forests of cedar and cork oak, but the shrinking of the channels of the rivers is thought to indicate that the country was once afforested to a much greater extent.

Climatically Morocco offers even greater attractions to Europeans than either Algiers or Tunis. The Atlantic breezes temper the heat of summer and make existence tolerable even in the hottest months. Their moisture, deposited on the Atlas Mountains chiefly in the form of snow, keeps the water supply unailing. In the interior, of course, the summer heats are greater, and in the south the sirocco from the desert is an unpleasant experience. It is no uncommon experience on ships on the Atlantic, if there is any wet paint-work exposed, to find it thickly encrusted with the sand of the Sahara. The equable and almost European climate of the north is a great inducement to colonists.

The great energy of France in carrying out her long determined purpose is already transforming the internal economy of Morocco. Roads, railways, telegraphs, telephones, aeroplanes, motor-cars, schools, gendarmes, officials, sanitation, scientific irrigation, and all the engineering framework of civilization are producing a profound change in the material aspect of the country. To all these the Moor quickly adapts himself. He has taken with avidity to the gramophone and the picture theatre. The Arab with his caravan of dates from Tafilet quickly learns to deposit the purchase price at the post-office bank instead of exposing it to the risk of a journey through the passes of the Atlas. But there is no sign of any spiritual change. The soul of these people remains invincibly alien to Europe.

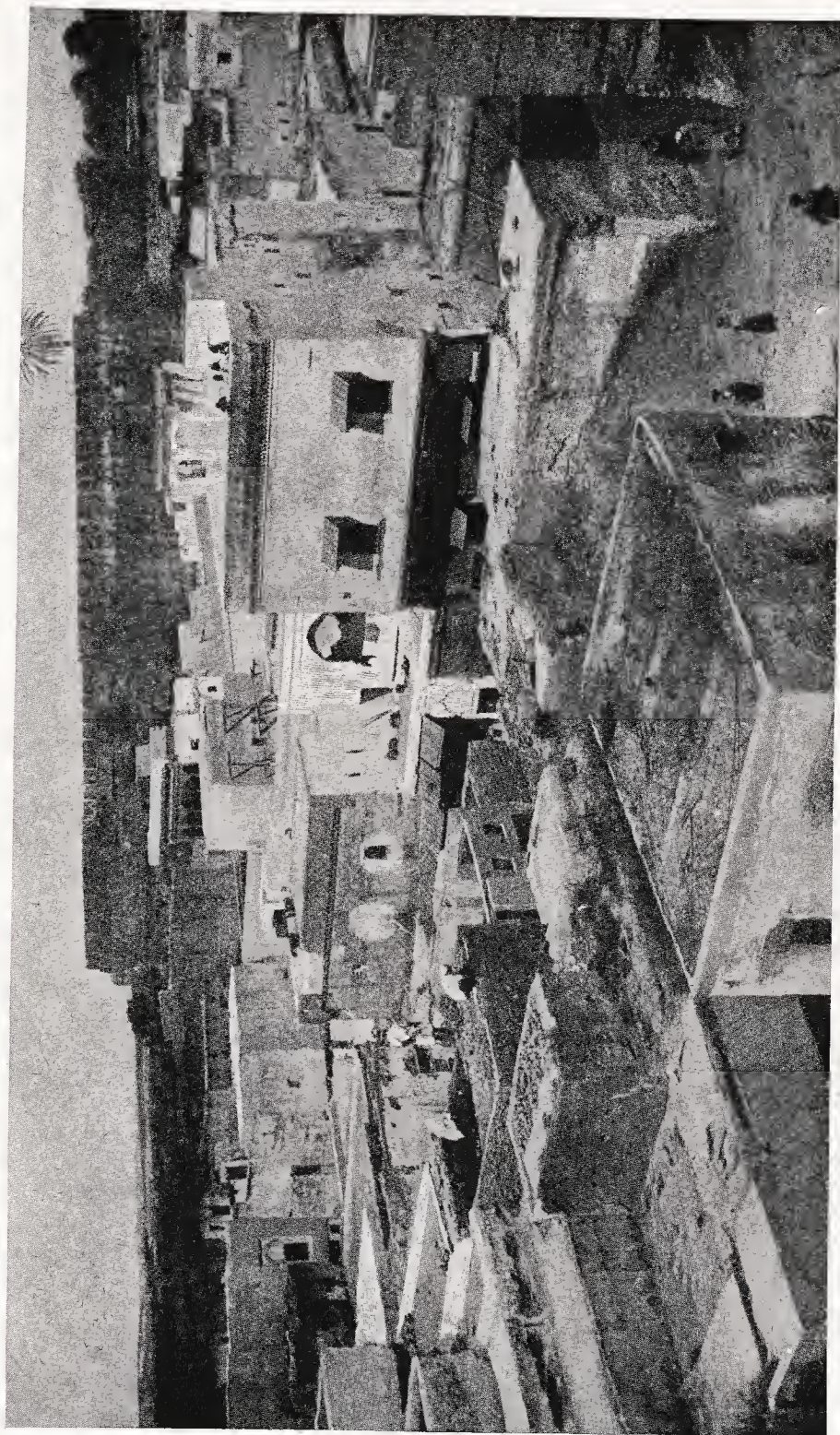
Fresh proof of this was furnished in July, 1921, when the inhabitants of the Spanish sphere of influence rebelled and drove the Spaniards into Melilla with such losses in men and prestige that their position in the country is now dangerous.



WATER-CARRIERS ON THE SANDS BELOW SUNNY TANGIER

Once a British possession in the time of Charles I., Tangier is now an international harbour with a surrounding area of some one hundred and forty square miles outside the French and Spanish districts of Morocco. It forms a health resort of some attraction and is thirty-eight miles south-west of Gibraltar on a small bay near where Mediterranean meets Atlantic

Photo, Horace W. Nicholls



DILAPIDATED BUILDINGS AND NARROW STREETS FORM THE SORRY SKELETON OF THE OLD-TIME SPLENDOR OF FEZ
Once the "Athens of Africa," Fez, the chief city of Morocco, is now but a shadow of its former magnificence, and the decaying houses and narrow thoroughfares encumbered with stones and fallen ruins are eloquent of the general decadence. Many buildings are windowless, and the wall is usually continued to form a parapet round the flat roof. Only when repairs are necessary do men tread these terraces—the domain of the womenfolk, who, however, are not isolated from each other, the law of the housetop sanctioning occasional roof-to-roof visitations and a handy ladder should the partition wall be a high one

Morocco

II. From Roman Rule to French Protection

By W. B. Harris

Author of "Morocco That Was," etc.

OF the prehistoric inhabitants of Morocco very little is known, and it is only quite lately that any serious attention has been given to this subject. Tumuli and megalithic monuments exist, and signs are not wanting that the country was once thickly inhabited.

The earliest civilization was introduced by the Phoenicians, who in the fifteenth century B.C. reached the Straits of Gibraltar by sea, and founded settlements upon the coast. They were followed by the Carthaginians, who opened up regular trade with the country, and pushed their colonies further afield by founding new cities on the Atlantic coast. It was at this period that took place the famous voyage of discovery of Hanno, described in the treatise known as the "Periplus." Originally written in the Punic language it was later translated into Greek.

The Romans first appeared in Morocco about the year 200 B.C. For a considerable period they came only in small numbers, in search, no doubt, of new lands and new colonies. Merchants followed in their steps, and trade between northern Morocco and Rome was organized. The jealousies of the native rulers led them to seek the aid and assistance of the Roman colonists in their tribal quarrels, but up to the commencement of the Christian era Rome took no very effective interest in this western portion of north Africa. Caligula ousted the native princes, but it was not until the time of Claudius that the division of the country into two Roman provinces took place, of which Mauretania Tingitana was an Imperial Province, with its capital at Lixus, near the present town of Larache (El Araish). The Berbers were difficult to bring to subjection, and it was not until the expedition of Suetonius Paulinus into the interior of the country that they finally submitted.

During the whole period that the Romans remained in Morocco they built no cities at a distance of more

than one hundred miles from the coast. Their great achievement was Volubilis, near Mequinez (Meknes), the ruins of which have lately been excavated. Much yet remains to be done, but already the discoveries are of considerable interest.

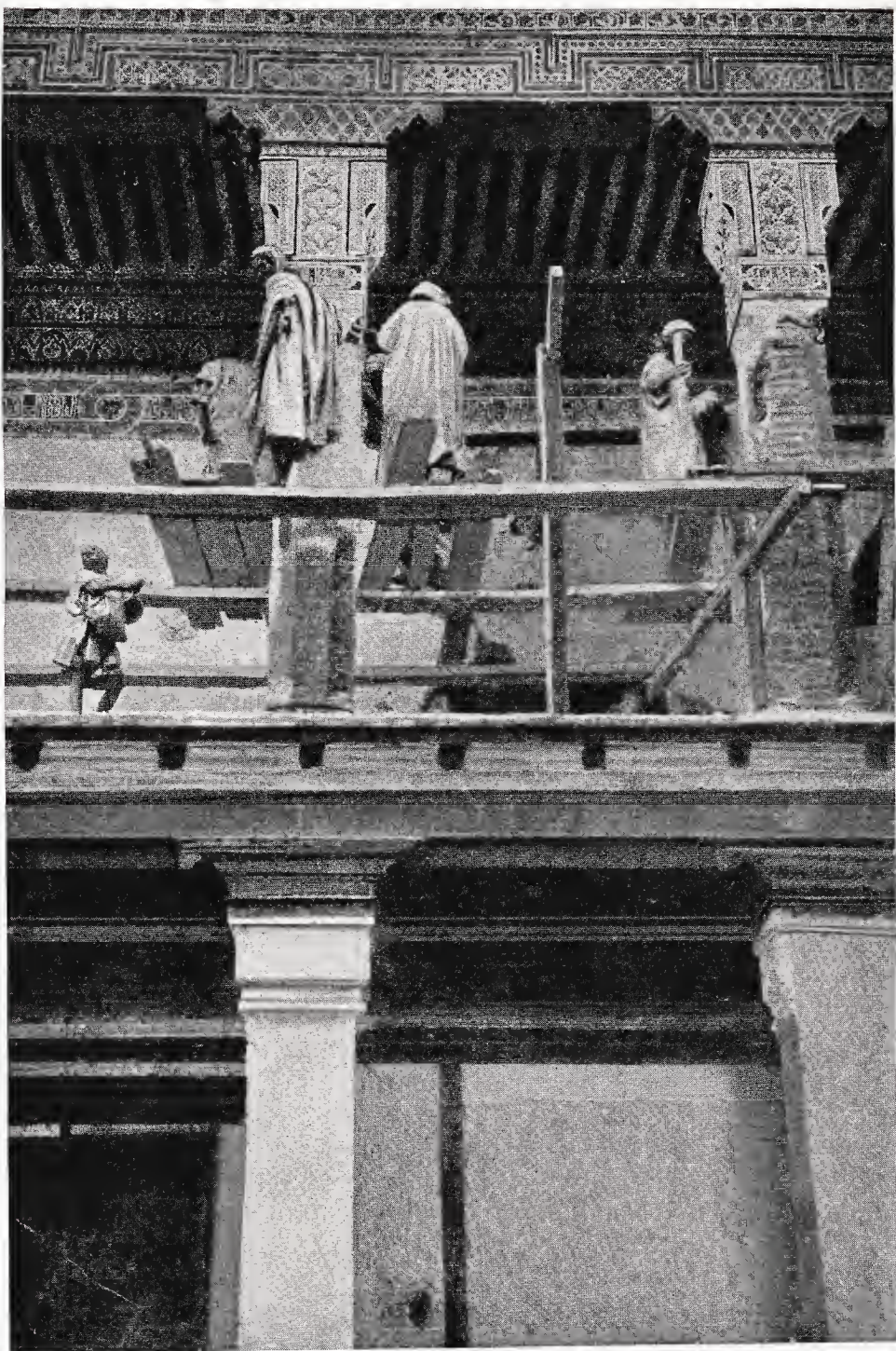
With varying success the Romans maintained their power in Morocco for about three centuries. That this colony ever reached a highly civilized or artistic state seems improbable. It appears to have been a prosperous commercial venture rather than a great effort of colonisation such as the Romans carried out elsewhere.

With the decline of the Roman Empire came the invasion of the country by the Vandals in A.D. 429. Less is known of this period than of that which preceded it, but Gaiseric (or Genseric), the Vandal king, ruled over a considerable part of north-west Africa. Vandal supremacy was in turn ousted by the Byzantine Emperors, and Justinian restored civilization, and consolidated his rule. He introduced Christianity, which was largely adopted by the native Berber race.

In A.D. 635 the power of the Eastern Emperors succumbed to an invasion of the Visigoths, who overran a large portion of northern Morocco, to be followed by a



MOROCCO AND ITS BERBER TRIBES



MASTERPIECES OF MOROCCO IN EXECUTION BY MOORISH WORKMEN

Among the finest buildings in Africa are many of Moorish architecture. Both sacred and secular edifices are lavishly ornamented with mosaics and arabesques in gold and bright colours, and a chief feature, especially in the mosques, is the magnificent archways, the lines and curves of which show an artistry and grace which could but with difficulty be outrivalled by other master-builders

Photo, C. Rider Noble

MOROCCO: HISTORICAL SKETCH

period of decadence and confusion. It is not until the eighth century that the history of Morocco can be followed consecutively. With the advent of Islam came also the Arab chroniclers, whose pages narrate with tolerable accuracy the confused struggles between dynasties and princes, the long tribal wars, and the rise and fall of many sultans. To these records can be added the evidence of certain Christian historians who at times visited Morocco in her early Islamic days.

In A.D. 709 took place the first Moorish invasion of Spain. Too much credit has always been given to the Arabs, and not enough to the Berbers, for this great invasion. The spirit and example may have come with the Arabs from the East, but the men who carried out the conquest, full of enthusiasm for their new faith and by birth adventurers, were the Berbers. Although they had become devout Moslems, they had not put themselves under the government of the invading Arab race until, after a series of small wars among themselves, they had elected as their Emir (or Ameer) a descendant of the Prophet—Mulai Idris I.—who, fleeing from persecution in the East, had established himself at Volubilis. Under this chosen leader the tribesmen set out to conquer their neighbours, and Mulai Idris reigned from Tlemcen to the Atlantic. The jealousy of the Eastern caliphs being stirred by his successes, he died, poisoned at their orders, and was buried at the little town of Mulai Idris in the Zerhun district. His tomb is highly revered and visited by great numbers of pilgrims.

Founders of Fez and Marrakesh

After a short period of regency his posthumous son, Mulai Idris II., succeeded him in A.D. 803. He was the founder of the city of Fez, and lies buried within its walls. A generation later the country was split up into nine portions, to the governorship of each of which the Emir Mohamed nominated one of his sons. These nine sons were the ancestors of the principal Sherifian families of Morocco—Wazzan, Tameslaht, Tamgrut, Bou Jad, Mulai Abdesalam, etc.

This division of the country naturally led to civil war, and for the following two centuries Morocco was the scene of perpetual strife and anarchy. The last sovereign of the dynasty of Mulai Idris fell before the rebel hosts of the Berbers, who, known as the Almoravides (Arabicé El-Marabtin) seized the power. Nine years later their Emir Youssef ben Tachfin founded Marrakesh (now known also as Morocco city), and completed the conquest of the country. Not content with this African empire he invaded Spain in 1086 to combat Alphonso VI., who had recently taken Toledo from the

Moslem Caliph. By the end of the eleventh century Youssef ben Tachfin's kingdom included all southern Spain, the whole of Morocco, and the Sahara and Sudan as far as Timbuktu and the Niger. He lived, the native historians say, to be one hundred years old, and is buried in the city he founded, which still remains to-day the southern capital of the country.

Dynasty to Dynasty Succeeds

The dynasty of the Almoravides (El-Marabtin) reigned for a century, until the last Emir of their line was defeated by Abd El-Moumen, the leader of the Almohades (El-Mouahidin), in 1150. For one hundred and forty years his descendants held the throne. The founder of the dynasty, Abd El-Moumen, extended the Empire of Morocco as far as Tunis, and defeated a Portuguese army under the walls of Badajoz. His successor, El-Mansur, was not only a great warrior but also a great architect, and it was in his reign that the Giralda tower at Seville was built, and the still more perfect Kutubia at Marrakesh. His son, Nasr Ed-Din, suffered a disastrous defeat at the battle of Las Navas de Tolosa in Spain, in 1212. It was the first blow towards bringing an end to Moslem supremacy in Spain.

There followed another period of anarchy, though the reigning dynasty succeeded in holding the throne for another forty years, threatened during all that period by the invasion of the Merinides (Beni Merin), who captured Fez in 1248. The Almohades, however, clung to Morocco city for another twenty-one years, when it was occupied by Abou Youssef Yakoub, who became forthwith the first sultan of the Merinide dynasty. His son, Abou Yakoub, while besieging Tlemcen in Algeria, built the great fortified camp of Mansurah—a city in itself—a few miles from the town, the beautiful ruins of which are now famous. But with the death of this second sultan of the Merinides the empire sank into evil days, and for a long time, with the exception of a few expeditions into Spain, the history of Morocco becomes a long relation of anarchy, murder, and sudden death.

Advent of Portuguese and Spaniards

In 1464 the Portuguese, taking advantage of this state of chaos, occupied Alcazar Soreir, on the southern coast of the Straits of Gibraltar, and Anfa, the site of the present town of Casa Blanca. Previous to that date they had occupied Tangier, but had failed to hold it. In 1471 they captured Arzila, on the Atlantic coast, and strong in these victories made a treaty with the sultan by which he

MOROCCO: HISTORICAL SKETCH

guaranteed their immunity from attack and their undisturbed possession of their conquests.

Encouraged by Portuguese successes the Spaniards landed in Melilla in 1496, and have held it ever since. In 1506 the Portuguese seized Mazagan. This series of invasions, as might be expected, awoke a feeling of patriotism among the Moors, who forgot their own quarrels to unite against the Christian. So split up had become the country between different claimants to the throne that it was decided to get rid of the effete dynasty altogether. A struggle began which ended in the victory of the Saadian Sherifs, who seized Marrakesh in 1520 and promptly declared war on the Portuguese. It was not, however, till 1550 that their dynasty was firmly established under the Sultan Mohammed El-Mehdi.

Battle of the Three Kings

Twenty-eight years later, when his grandson El-Metouekkel held the throne, was fought the greatest battle of Morocco, known as the "Battle of the Three Kings." On Aug. 4, 1578, there met on the plain that skirts the Wad Maghazen, Dom Sebastian, King of Portugal, Mulai Abdul Malek, who had seized the Moroccan crown, and El-Metouekkel himself, whom Dom Sebastian was trying to replace upon his weakened throne. In return for this Christian aid El-Metouekkel had undertaken to restore to Portugal the places which she had lately lost in a series of unfortunate engagements. The fight took place on the river bank, near Alcazar Kebir, and ended in disaster for all concerned. Dom Sebastian was drowned, and his army of 30,000 men practically annihilated. El-Metouekkel likewise was drowned, and Mulai Abd-el-Malek, ill at the time, died during the combat, while being carried in his litter.

Glorious Epoch of El-Mansur

El-Mansur succeeded to the throne and consolidated his empire by a successful campaign against the tribes and by treaties with the Europeans. Under him the Saadian dynasty reached its zenith. He encouraged literature and art, and did much to embellish Marrakesh. His palaces have disappeared, but the beautiful mausoleum of the sultans of that dynasty yet remains, a gem of Oriental architecture. Portugal had meanwhile fallen on evil days, and her Moroccan possessions, with the exception of Tangier, of which she had become possessed, passed to Spain. Tangier remained in the possession of the Portuguese for nearly a century more, to be ceded in 1661 to England as part of the dowry of Catherine of Braganza, the queen of Charles II.

Mansur was the last great sultan of the Saadian Sherifs, and the power of the dynasty declined, to disappear during the rebellion of the Alaserite Sherifs, whose descendant, Mulai Youssef, is the actual Sultan of Morocco. In 1664 the last Saadian sultan died, and Mulai El-Reshid seized the throne. His successor was the most famous, and the most cruel, of all Morocco's potentates—Mulai Ismail. Choosing Mequinez as his capital, he set to work to embellish that town. The vast ruins existing there to-day bespeak his energy. He entered into relations with foreign powers, sent embassies to Paris and London, and furthered foreign trade. His treatment of the Christian slaves who fell as captives into his hands was barbarous in the extreme. At one time he was said to own no less than 25,000 of these European slaves. He died in 1727, after reigning for fifty-five years. His successor, Mulai Abdullali, lost and regained the throne no less than six times. He was succeeded by Mulai Mohammed, a peaceful and just ruler, who was the first sultan to sign commercial treaties with Europe.

The British held Tangier from 1661 to 1684, when it was abandoned to the Moors after the destruction of its walls, its fort, and its mole. But European occupation of some of the Atlantic coast towns still continued, and it was not until 1769 that the Portuguese abandoned Mazagan, their last stronghold in the country.

France Established in Possession

The conquest of Algeria by the French caused a great impression in Morocco, and the Moors did all in their power to assist the Algerians. In revenge Marshal Bugeaud seized Oujda in 1844, and subsequently routed the sultan's forces on the banks of the river Isly. At the same time a French fleet, under the Prince de Joinville, bombarded Tangier and Mogador. Morocco's next trouble arose with Spain. There had been a long series of incidents on the frontiers of the Spanish "Presidios" on the north coast. In 1859 the Spaniards invaded the Tetuan districts from Ceuta, and with 40,000 men took Tetuan six months later. Peace was signed in 1860, Morocco paying an indemnity of £4,000,000 and agreeing to a rectification of frontier.

Mulai Hassan III. succeeded to the throne in 1873, but it took him ten years to consolidate his kingdom. He was occupied during the whole of his reign in putting down revolt, and died in 1894, after a dangerous and wearisome expedition to Tafilet in the Sahara. He was succeeded by one of his younger sons, Mulai Abd-el-Aziz, a boy of thirteen years

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of age. Ill-advised and weak, the young sultan was led into wild extravagances, and although desiring to remedy many of the evils that his country suffered from, he had not the strength of character, nor was the opportunity allowed him. His extravagances and the corruption of his court ruined his country, and Morocco became a danger to Europe and the seat of international jealousies.

In 1906 the Conference of Algeiras was held, which only brought the country a little nearer its end. Meanwhile treaties had been made by which Morocco was split up into three zones, of which one was to be a sphere of influence for Spain, while the country itself was to become a French Protectorate. The little Tangier zone was left outside these agreements, with its fate undecided.

In 1907 a rebellion broke out in the south, led by Mulai Hafid, the sultan's brother, who in May was proclaimed in Marrakesh. In July took place, a massacre of European workmen at Casa Blanca, and the subsequent bombardment of that town by the French, followed by the landing of French troops. The two sultans waged a desultory warfare, which ended in the success of Mulai Hafid. In 1908 his brother abdicated in his

favour, but nothing could stay the course of events. Morocco was tottering to its fall.

In 1911 the Spaniards landed in Larache and occupied Alcazar, and in 1912 a massacre of French officers took place in Fez. The French occupied both Fez and Marrakesh, and the Spaniards shortly afterwards entered Tetuan. In the summer of 1912 Mulai Hafid abdicated, and his brother, Mulai Youssef, was chosen to fill the throne under the Protection of France.

The outbreak of the Great War in 1914 threatened the very existence of the French Protectorate of Morocco. Troops and artillery had to be sent to Europe, and the country remained apparently inadequately defended against any revolt that might take place. The great skill, however, with which the French Resident-General administered the country, the aptness with which he made use of the small forces at his disposal, and his own personal popularity with the Moors, saved the situation, and the end of the war found France more firmly established than ever in the country.

By skill in her administration, by the admirable policy she has adopted in regard to the natives, France's work in Morocco has been a vast success.

MOROCCO: FACTS AND FIGURES

The Country

Lies on north-west coast of Africa, and west of Algeria, with coastline on Mediterranean and Atlantic. High, Middle, and Anti-Atlas ranges cross the land north-east from Agadir, in places exceeding an elevation of 15,000 feet. Perennial rivers drain northern slopes, and streams south of the mountains run to the desert's edge. Total area about 231,500 square miles, of which some 11,000 are Spanish. Population about 6,000,000, speaking French, Spanish, Arabic, and the Berber tongues, and including large numbers of negroes and Jews.

Government

Under French Protectorate, dating from April, 1912, the Sultan is Chief of State and Religious Primate under advice of the French Resident-General. Administration in the hands of French and a native organization. Rabat is seat of Government and Resident-General.

Defence

Army under supreme command of Resident-General, and distributed in six areas, each under a general officer, who in four areas is also in charge of civil service and municipal affairs. French garrison includes two regiments of Zouaves and three of Foreign Legion, besides cavalry and artillery. Spanish military organization suspended in 1921.

Commerce and Industries

Soil gives promise of agricultural development. Cultivation of barley considerable, and in the Sebou valley thousands of acres covered by vineyards. Wheat, beans, linseed, and maize, with a variety of fruits, including olives, almonds, dates, oranges, and lemons are grown, and cotton has been introduced. There are quantities of horses, cattle, sheep, goats, and camels, and sardine and tunny fisheries are established in Mediterranean.

Exports are mainly barley, eggs, and wools, in 1920 making a value of 268,875,057 francs, while imports, of which the United Kingdom supplies about a quarter, chiefly consist of cotton goods and sugar, British imports being valued at £3,039,406 in 1921. Total Moroccan imports for 1920 made 1,000,474,464 francs. Minerals include copper, lead, antimony, sulphur, silver, gold, and petroleum, and iron ore is exported from the Spanish zone. In French Morocco, the franc is used, together with a native silver and bronze coinage. In the Spanish zone, twenty peseta notes are in circulation. Nominal value of peseta equals that of franc or twenty-five to pound sterling.

Communications

There are nearly 1,000 miles of railway in French territory, and two short lines in Spanish, and over 1,500 miles of good main roads. Six State-owned wireless stations exist, and there are some 10,000 miles of telegraph wire and telephonic communication in and between many towns. There is further a daily aerial convey service between Rabat and Toulouse.

Religion and Education

Native religion that of Malikite sect of Sunnite Mahomedans. About 88,000 Christians. Schools in French portion number more than 200 with a total staff of about 800, and 24,000 pupils. There are, besides, two Moslem colleges at Fez and Rabat, and numerous educational establishments in Spanish territory.

Chief Towns

Morocco (Marrakesh) southern capital (population 102,000), Casa Blanca (101,700), Fez (62,700), Tangier (50,000), Melilla (42,600), Mequinez (36,600), Tetuan (30,000), Rabat (29,500), Safi (26,400), Salé (24,200), Mogador (20,309).



RANEE OF NEPAL SURROUNDED BY THE DIGNIFIED POMP AND CIRCUMSTANCE OF COURT ETIQUETTE

The strange costumes of these Nepalese ladies are of fine coloured materials, but that of the central figure, a Ranee of Nepal, surpasses all in its exquisite texture and colourful attractiveness. Folds and folds of the soft material are massed around her figure, and her headress is of the finest gold and silver filigree flowers. The court ladies, who have a curious fashion of parting the hair at the back of the head and bringing it forward in long plaits, carry the red state umbrellas, peacock fans, and fly-whisks which always accompany the royalties of Nepal

Photo I. C. 1911.